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Professor Beard discusses, through the medium of the great mass of original data in the treasury department at Washington, the economic interests of the framers of the Constitution; the economic and industrial movements back of the Constitution; the property safeguards in the election of delegates; the economic interests and the political doctrines of the members of the convention; the economics of the ratification and vote on the Constitution; the economic conflict over the ratification, as viewed by contemporaries. It is impossible here to make a critical analysis of the data submitted. It must suffice to say that, while admittedly fragmentary, it is yet as complete as could be expected in a single volume.

Some of the most important conclusions reached are: "The movement for the Constitution of the United States was originated and carried through principally by four groups of personal interests which had been adversely affected under the Articles of Confederation: money, public securities, manufactures, and trade and shipping. The steps toward the formation of the Constitution were taken by a small and active group of men immediately interested through their personal possessions in the outcome of their labors." The propertyless masses were excluded at the outset from participation in the work of framing the Constitution, and the members of the convention were, "with a few exceptions, immediately, directly, and personally interested in, and derived economic advantages from, the establishment of the new system."

"The Constitution was essentially an economic document based upon the concept that the fundamental private rights of property are anterior to government and morally beyond the reach of popular majorities."

"In the ratification of the Constitution, about three-fourths of the adult males failed to vote on the question, having abstained from the elections at which delegates to the state conventions were chosen, either on account of their indifference or their disfranchisement by property qualifications."

"The Constitution was ratified by a vote of probably not more than one-sixth of the adult males."

CLYDE L. KING.

University of Pennsylvania.

HUBBARD, ARTHUR J. *The Fate of the Empires* Pp. xx, 220. Price \$2.10. New York: Longmans, Green and Company, 1913.

The author, in this volume, has in Part I attempted a rational analysis of the factors of progressive organic existence from the simplest life of the Protozoal organism to the ultimate achievements possible to man in society.

Four stages are analyzed. Beginning with reflex action, the power of involuntary response to external stimulus which facilitates individual survival, he passes speedily to the second stage, that of reflex action plus instinct. Instinct is defined as inherited inborn impulses, which are essential to racial survival. "Instinct is purely an appurtenance of race, acts in the interests of race, is inherited by every generation, and again transmitted, securing the subordination of the individual to the race. This gives rise to struggle, Malthusianism, natural selection. The third stage of that of reflex action plus instinct, plus

reason. Pure reason is self-interested rationalism of the extreme sort. "Pure reason, the enemy of the race, knows only the interest of the individual, or rather of society." Reason overthrows instinct, eliminates competition and struggle, reduces the birth rate even to the point of racial extinction for the advantage of the individual and present society. This is the present danger confronting society.

The fate of empires, that is, of modern civilization, depends upon a reconciliation of instinct and reason in a fourth stage, viz: reflex action, plus instinct, plus reason, plus the religious motive. The religious motive is "the conscious relation to the infinite." It transforms personal advantage into duty, and provides an ultrarational sanction for human conduct.

Part II is devoted to an analysis of the part religion has played in the history of great nations.

The strength of the book lies in the analysis of Part I; its weakness, in the peculiar conception of religion, which makes its obediences to an external authority rather than the "faith in the possibilities of life" as illustrated in the following: "A permanent civilization may indeed come, but can only do so as an accident of self sacrifice that is offered upon the altars of the Most High." A more optimistic outlook would have resulted had the author adhered more closely to the concept of religion presented by Benjamin Kidd's *Social Evolution*, without which the author declares his book could not have been written.

J. P. LICHTENBERGER.

University of Pennsylvania.

KNOOP, DOUGLAS. *Principles and Methods of Municipal Trading*. Pp. xvii, 409. Price, \$3.25. New York: Macmillan Company, 1912.

This is a critical analysis of the scope and development of the administrative, financial and selling policies, and the results of municipal trading in English cities. It is at all times analytical and critical. It contains criticisms that would be, no doubt, of great value to every trading community that has the problems of operation and ownership on its hands. A typical example of the author's point of view is in the following statement (p. 370): "To carry work people at certain hours of the day at cost price or even less than cost price, in a town which is composed almost entirely of working-class people, is a suicidal policy to adopt." Such is probably "suicidal" from the point of view of maximum returns, but much could be said in favor of subsidizing workmen through good transit facilities and proper homes in lieu of subsidizing the capitalist through a protective tariff. Not enough has as yet been made of the way England is keeping her manufactureres and working people at home through the socialization of her tramway, gas, electric, water and other services. Minimum rates and maximum privileges in such utilities give to a workman facilities in social life that could never be secured in many American towns where the capitalist is protected by a tariff and where the public utility concerns are allowed to exploit the community and social needs of the city.